THE

LIGHT OF TRUTH

OR THE

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PURA-NĀNŪRU.

(Continued from page 54 of Vol. XII. No. 2.)

பாண்டியன் கருங்கை யொள்வாட் பெரும்பெயர் வழுதியை
இரும்பிடர்த்தலையார் பாடியது.

உவவுமதி யுருவி னோங்கல் வெண்குடை
நிலவுக்கடல் வரைப்பின் மண்ணக நிழற்ற
வேம முரச மிழுமென முழங்க
நேமி யுய்த்த நேஎ நெஞ்சிற்
றவிரா வீகைக் கவுரியர் மருக! *
செயிர்தீர் கற்பிற் சேயிழை கணவ!
பொன்னோடைப் புகரணிநுதற்
றுன்னருந்திறற் கமழ்கடா அத்
தெயிறு படையாக வெயிற்கதவ மிடா அக்
கயிறுபிணிக் கொண்ட கவிழ்மணி மருங்கிற்
பெருங்கை யானை யிரும்பிடர்த்தலை யிருந்து
மருந்தில் கூற்றத் தருந்தொழில் சாயாக்
கருங்கை யொள்வாட் பெரும்பெயர் வழுதி!
நிலம் பெயரினு நின்சொற்பெயரல்
பொலங்கழற்காற் புலர்சாந்தின்

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* Obs, மருகன் son-in-law; here one of the race.
Note, குரு makes here கவுரியர் for *Kaurava*.
தவிரா = ஒழியாத unfailing generosity.
ஈகை = கொடை, வண்மை cf. 6, 8, 99. (பொன்) cf. 54, 7. ஆண்தியும்.

விலங்ககன்ற வியன்மார்ப!
ஊரில்ல வுயவரிய
நீரில்ல நீளிடைய
பார்வ லிருக்கைக் கவிகண் ணோக்கிற்
செந்தொடை பிழையா வன்க ணாடவ
ரம்புட வீழ்ந்தோர் வம்பப் பதுக்கைத்
திருந்துசிறை வளைவாய்ப் பருந்திருந் துயவு
முன்ன மரத்த துன்னருங் கவலை
நின்னசை வேட்கையி னிரவலர் வருவதை
முன்ன முகத்தி னுணர்ந்தவ
ரின்மை தீர்த்தல் வன்மை யானே! (3)

To the Pāṇḍiyan Karuṅ-kai Oḷvāḷ Perum-Peyar Vaḻuthi by Irum-Piḍar-Talaiyār.

O kinsman of the *Kauriyar*, unfailing in their gifts,
who dost with loving heart the sceptre wield! [1]
Thy canopy is like the Moon at full,
and shades the Earth, whose boundary is the ever-biding Sea.
Thy guardian war-drum sounds aloud its warning note. [2]
Thy queen, in virtue spotless, gleams with jewels bright.
Great Pāṇḍiyan Lord! thy hand is strong; thy sword is sharp!
To wage Death's work, with wounds that none can cure
thou ridest forth on elephant, of mighty-trunk
and powerful neck, that wears the golden frontlet,
on whose brow are seen the spots of strength.
Whose tusks with mighty power the fortress gates burst through,
and on whose sides the bell upturned is tied with cords.[3]

[1] *Kauriyar*=Pāṇḍiyan is a mythic title of the ancestors of the kings of Madura. See S. **Kuru, Kauriya.**

[2] See முரசம். All 4 are here brought in.

[3] The stereotyped description of the war-elephant is here worthy of note; (Comp. carefully every passage under ஆனை, யானை, களிறு and கயம்)

(1) On its brow is a golden frontlet with its master's emblem;

(2) The juice that exudes from the orifices in its forehead, when the animal is wild with rage, leave stains which show its strength;

Though Earth should change its place, thy word abides ! [4]
Thy foot the golden badge of bravery bears.
Thy chest expanded is with fragrant *Santhal* smear'd !—
See ! how they come from far to ask thine aid, [5]
thro' desert-wilds where are no homes of men,
through perils hard to 'scape, lands where no water is,
where cruel plunderers, from unerring bow
send forth the deadly arrow aimed from afar.
Many have fallen there. Mark well the mound
that marks their grave ! Where on the "Omen-tree" [6]
the vulture sits with ebon wing and curved beak
and guards the dreaded parting of the ways.
'Tis thus they come who seek thine aid ; and ere they speak
thou in their faces dost their wants discern. [7]
And thou their need art strong to satisfy ! [8]

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(3) With its tusks it digs its way through every obstacle ;

(4) A bell is strapped round its middle, whose sound inspires fear. (கலிழ as in sounding.)

(5) On its neck just above its trunk sits the warrior king, whose gleaming sword effects remediless destruction. This is a summary of the description here.

This refers to his vow not to return till his enemies are slain. See வஞ்சனம். P. P. iii. 12 iv. 9.

[5] The description of the weary and perilous journey of the mendicants is worth careful study.

The way the suppliants have to come to seek assistance from the king is long dreary and dangerous. Wild plunderers lie in wait with bent bows and sharp arrows taking unerring aim. There is the heap of stones beneath the tree called the 'Omen-tree,' so sad are the scenes it has witnessed. It is at the meeting of two ways by which the weary travellers are seen by their ambushed foes. The vulture on the tree expects its prey. P. P. i. 10.

[6] For the "Omen-tree" See P. P. Ch. 1, 4, 5. x, 4 (243).

[7] The king needs not to be told the suppliants' wants. (Compare Kuraḷ Ch. lxxi.)

[8] See K. 1063.

(To be continued.)

G U P

ATHARVAŠIRA UPANISHAT. §

Om. Once upon a time the Dēvas resorted to the world of Bliss (Kailāsa); and the Dēvas addressed Rudra thus, "who are you ?"

2. He replied: "I alone was in the beginning; I am now; and will be in the future. There is none but me."

3. He spread out himself and pervaded all the quarters.

4. (He said): "I am eternal and non-eternal, I am Brahmā, I am eastern and western quarters, south and north, up and down, the quarters and cross quarters, I am man and otherwise, woman, I am Gāyatrī, Sâvitrī, Sarasvatī, Trishṭup, Jagatī, and Anushṭup, I am the metre, I am Gārhapatya, Dakshiṇa and Āhavanīya fires, I am truth, I am the Cow (the Cow of plenty) Gaurī, the first born, superior and best, I am Water and Light, I am the Rik, Yajus, Sāman, and Atharvāṅgirasa, I am perishable and imperishable, I am to be protected and kept in secrecy, I am the forest, I am the lotus (universe), I am pure, top, centre, out-side and front, and I am the light which is in ten quarters and otherwise." I alone exist. All are equal to me.

5. He who knows me knows all the Dēvas.

6. I nourish the earth through the light of the Sun, (according to a commentator, I perpetuate creation through man and woman), preserve the Brāhmins by Brāhmanic glory, the oblations by ghee &c, the life by life-giving energy, the truth by truth, and Dharma by Dharma.

7. Next, the Dēvas did not see Rudra in his own glory. They thought to meditate upon Rudra, and began to praise Him with uplifted hands.

8. Om.‡ He who is Rudra is verily the Lord; He who is Brahmā, Bhūh, Bhuvah, and Suvah. Salutation to Him over and over, who is the head (Svāhā or the fourth)! Om, O goal of humanity, Thou art mukti-formed.

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§ This is 22nd in order of the 108 Upanishats.

‡ Each hymn is called a mantra. There are 34 hymns here given, representing, according to a commentator the Trayambaka mantra.

9. He who is Rudra is verily the Lord; He who is Vishṇu is verily the Lord.
10. He who is Mahēsvara is verily the Lord.
11. He who is Umā is verily the Lord.
12. He who is Vināyaka is verily the Lord.
13. He who is Skanda is verily the Lord.
14. He who is Indra is verily the Lord.
15. He who is Agni is verily the Lord.
16. He who is Bhūh is verily the Lord.
17. He who is Bhuvah is verily the Lord.
18. He who is Suvah, is verily the Lord.
19. He who is Mahah, is verily the Lord.
20. He who is Jana is verily the Lord.
21. He who is Tapah is verily the Lord.
22. He who is Satyam is verily the Lord.
23. He who is Earth is verily the Lord.
24. He who is Water is verily the Lord.
25. He who is Light is verily the Lord.
26. He who is Air is verily the Lord.
27. He who is Ether is verily the Lord.
28. He who is the Sun is verily the Lord.
29. He who is Moon is verily the Lord.
30. He who is Stars is verily the Lord.
31. He who is Eight Grahas is verily the Lord.
32. He who is Prāṇa is verily the Lord.
33. He who is Kāla is verily the Lord.
34. He who is Yama is verily the Lord.
35. He who is Mṛitya is verily the Lord.
36. He who is Immortality is verily the Lord.
37. He who is that which is past, present and future is verily the Lord:
38. He who is the Visvam is verily the Lord.
39. He who is the Whole is verily the Lord.
40. He who is All is verily the Lord.
41. He who is Truth is verily the Lord.

42. Om. Thou art the first Bhūh, the second Bhuvah, third Suvah and the last head (Svāhā or Turiya). O goal of humanity, O, Om, Thou art many-formed.

43. Thou Brahman art one, two (manifested and unmanifested), and three (the three guṇas). Thou art the zenith and nadir. Thou art

tranquility, nourishment, and contentment. Thou art that which is given in the form of oblations, and otherwise, yes and no; gift and deed, and superiority and their respective negatives. Thou art the resting place." ‡

44. We drank the Sōma Juice (we realised Sōma as being Śiva with Umā) and became immortal. We reached the Light and knew the Dēvas. What injury, indeed the enemies (evil passions, etc.), will do us, or what pain will they give to us, who have neither to receive nor reject anything?

45. Adoration over and over, to that great consumer devourer and involver, who with his own light makes the subtle syllable (om) which is the friend of all the worlds, and which has Prajāpati as its presiding deity, who (receives) the unthinkable person (Jiva), who is the part of Īśa, by the difficult path (Jñāna-mārga) the Vāyu (Liṅga Sarīra) by Vāyu (Bhakti, path, and the Sōma (actions) by Sōma (by the path of action).

46. All the Dēvas are in the heart. The Prāṇas (Senses) are established in the heart. Thou art even dwelling in the heart. Thou art transcending the three states of consciousness.

47. In its (heart) left is the head (northern path), in its right is the leg (Southern path).

48. That which is in the left is Om. The Om is Praṇava. This is All-Pervading; it is Infinite; it is called Tāra; this is Sūkshama (subtle); the same is Sukla (white). This is Vaidyuta (brilliant); that which is brilliant is the Supreme Brahman.

49. He is one. He is only one Rudra. He is Isāna. He is Lord (Bhagavān). Mahēsvara and Mahādēva.

50. Next, why is it called Om? As by mere recitation, it leads to the higher regions the whole body, it is called Om.

51. Next, why is it named Praṇava? As by mere recitation, it bestows on the Brāhmins (the fruit of the study) of Rik, Yajus, Sāman, and Atharvāngirasa mantras, and the Brāhminic lustre in sacrifices, it is named Praṇava.

52. Next, why is it called All-Pervading (Sarvavyāpi)? Because by mere recitation, it makes the aspirant Omnipresent. Like the oil in the oil-seed, pervading through all this, it, the peaceful Om, remains mingled and inter-mingled together.

‡ *According to the commentator* Narayana, *the hymns are* 32. Sankarânanda counts 34. The old Telugu edition, which I follow for translation, has 36 hymns.

53 Next, why is it Infinite? Because the mere recitation of it, makes the reciter feel neither beginning, nor end, or up and down, nor across.

54. Next, why is it named Tāra? The mere recitation of it enables one to transcend the great four of the transmigratory life consisting of conception, birth, old age and death.

55. Next, why is it called Sūkshma? Because, by mere recitation, the aspirant becomes very minute, dwelling in all the bodies.

56. Next, why is it named Sukla? Because, by its recitation, one depresses and exhausts (his passions).

57. Next, why is it Vaidyuta? Because, a mere recitation of it, illuminates his whole body which is in great darkness.

58. Next, why is it called the Supreme Brahman? The mere recitation of it makes him great.

59. Next, why is He one? Because He alone uplifts all the worlds, always creates, preserves and distroys them.

60. Next, why is He called one Rudra? (In reply to this a mantra is quoted). "Rudra alone exists and there is no second. He rules over all these worlds, possessed of creative and preservative powers. Having created the whole universe, He protects it. At the end, He destroys the same. O men, He remains inwards." Therefore He is called only one Rudra.

61. Next, why is He called Isāna? Because He rules over all the worlds, possessed of all supreme energies of power and rulership. (To support this a hymn is quoted here). "We approach thee, O Mighty One, with salutations, like the calves before milching. O Light, Thou art the ruler of the movable as well as of immovable ones, Thou art the light of the heaven." Hence Isāna.

62. Next, why is He called Bhagavān (Lord)? Because He sees all things (directly) and also causes one to see the knowledge of Ātman and leads one to Yōga.

63, Next, why is He called Mahēsvara? Because he devours all the worlds. He always creates, preserves and destroys them.

64. Next, why is He called Mahādēva? Having given up all activities, He shines in His great glory of Ātma-jñāna-yōga. Hence Mahādēva. Thus is the mystery of Rudra.

65. (There are two more hymns). "This Deity is verily in all sides. He was born at first. He is in the womb of all. He is indeed born. He is going to take birth. The All-Formed One, O men, remains inward".

66. "He has eyes on all sides, faces, hands and feet everywhere. The one Deity, having created the earth and heaven, keeps them in balance by two hands (virtue and vice) and by wings (five elements)"

67. This (Om) is to be worshipped. It has the spoken states (Parā, Paśyanti, Madhyamā and Vaikhari). One should grasp the spirit of them.

68. This path is wide-open. By this northern path, Dēvas, Rishis and the Pitris reach the supreme seat, the goal,

69. To the wise men, who realise the Deity in Ātman, who are as minute as the end of the hair, in the centre of the heart, who are omniscient the best and all, is the eternal tranquility, and not to others.

70. One should meditate upon Him, who alone presides over each and every womb and by whom all the fivefold world is pervaded through, who is the Lord, the Divine Person, and who is the revered Om; and he attains perfect peace.

71. The characteristics of the mind is to be found inside of the senses. In the mind are anger, desire, and forbearance. By rooting out the desire, which is the cause of all diversities, one should stop the Buddhi in Rudra diligently.

72. All declare, every one should become one with Rudra.

73. One should reach Rudra, by *Tapas* (meditation), who is Eternal, Ancient, and the Giver of foods and strength.

74. The following is called Pāśupata vow. "Agni is Bhasma (fire is the holy ashes). Vāyu is Bhasma. The water is Bhasma. The Earth is Bhasma. The Ether is Bhasma. All this is Bhasma. And mind and all the senses are Bhasma." By this hymn taking the holy ashes, mixing them with water, one should besmear himself all over. One should observe this vow called Pāśupata for the sake of getting rid of the noose (Pāśa) of the Paśus (ignorant souls).

75. The Brāhmin who studies this Atharvaśiras daily is purified from (the sin of not observing the worship of the) Fire, from Vāyu, from the Sun and the Moon, from Truth, and he is purified from all (the sins). He gets the virtue of having bathed in all the holy waters. He attains the fruit of studying all the Vēdas. He gets the effect of observing all the Vedic vows. He becomes known to all the Dēvas. He gets the result of performing all Yajñas and Kratus; and of repeating Itihāsa, Purāṇa and Rudras (Rudrādhyāya, five Indra and five jābāla upanishats) one hundred

thousand times ; of repeating Gāyatri one hundred thousand times ; and of repeating Praṇava ten thonsand times. He purifies his ten past and ten future generations. He purifies all whom he sees. Thus says the Lord Atharvasiras, Atharvaśiras.

76. Once recited, one becomes pure holy and skilful. Twice repeated, he gets the seat of Gaṇapati. Thrice repeated, he enters the Deity himself. Om ! Truth.

77. " Let the adoration be to that Rudra who is in the fire, water, who has entered into herbs and creepers and who has created all this universe." *(It is a mantra).*

78. (The definition of the Atharvasiras is given here). Atharva, leaving out his heart and head and going beyond the top of the head, proclaimed this (indicating he found out this while he is at the end of Nāda). "The breath of Atharvasiras which is the sheath of the Deity is the protector (of the Devotees). Let the breath of him protect (our) wealth, food and mind, wealth, food and mind, (repition indicates the end of the book) ; knowledge, food and mind, knowledge, food and mind ; Salvation, food and mind, Salvation, food and mind."

79. Om ! Truth. Thus ends the Upanishat.

R. A. S.

Keep Yoursef Young.

Mentally see yourself at your prime at eighty. Think of yourself constantly as being a young man at ninety. Mentally see yourself growing stronger in body and more brilliant in mind all along the years up to the century mark. Look forward to such a future, and give conscious thought, every hour, to the expectation of such a future. Mentally see yourself moving with the spirit of progress up to the century mark ; and see nothing but Progress in your self,in your life, in your work, in everything contained in your world. You will thus train all the forces of your system, conscious and sub-conscious, to build for you that splendid future of mind and body that you have in view.

C. B. LARSON.—*The Herald of the Golden Age.*

TURĪYA—THE THEORY OF GOD.*

It is a well-known fact that God, the Highest Principle postulated in the Śuddhādvaita Śaiva Siddhānta School, transcends the Trimūrtis, Brahma, Vishṇu, Rudra or for the matter of that, the Pañchakartas Brahma, Vishṇu, Rudra, Mahêśvara and Sadāśiva or beings even beyond. That is to say, God is Turīya, which means, in the Vêdic or Upanishatic terminology, not simply the "fourth" but something more. The word is solely applicable to God *as he stands in relation to the Universe composed of matter and souls*—a relation in virtue of which He, transcending all tattvas (matter and matter-clad souls), yet animates them, giving to the world a moral significance and an ethical value quite in harmony with the gradual unfoldment of the spiritual consciousness of man. The Vāyu-Samhitā thus defines the Turīyā:

अध्वातीतं तुरीयाख्यं निर्वाणं परमंपदम् ।

That Supreme Position of final beautitude which eternally transcends all Adhvas is called Turīyam. The Uttara Gītā says:

तुर्यंचतुर्थातीतंच शिवस्थानमनामयम् ।

"The unailing abode of Śiva is called Turīya and it transcends even this," and the author of *திருக்களிற்றுப்படியார்* describes God as "*துரியங்கடந்த சுடர்த்தோகையுடனென்றும், பிரியாதே நிற்கின்ற பெம்மான்*". The Lord is ever inseparably associated with His shining consort who transcends the Turīya. In the Tiruvuṇdiyār, the Saint Uyyavaṇdār has "*துரியங்கடந்த இத்தொண்டர்*", "the sages who have transcended the Turīyam," and the commentator on this explains it as follows: "*பிருதிவி முதலாக நாதமீறான தத்துவங்களையும் பஞ்சமலங்களையும் அருளாலே கண்டு தன்னை தரிசித்து, தன்னையும் பொருளல்லவென்று கண்டு திருவடியிலே பொருந்தி நிற்கத்தக்க திருவடியார்*" "Those saints who take their hold on the Sacred Feet of the Lord by knowing by the Lord's Grace all tattvas from the Earth to Nāda and the five Malas, knowing their true nature that they are not the Supreme Principle." Thus it is clear that God is Turīya, that His actions are Turīya and that His saints too are longing for the attainment of this

* A paper read before the Śaiva Siddhānta Conference at Chidambaram, 1907.—*Ed. L. T.*

Turīya position by ascending through the ladders of the tattvas.

We shall now show that there is a constant relation between Turīya or the unknown transcending Principle and the three known things which are within the range of the Pañchakṛityas of the Lord. In the Taittirīya Upanishat-Śikshāvalli, we are told that there are three things in one set and there is also a fourth thing which governs, agitates, or animates the said three things.

भूर्भुवस्सुवरितिवा एतास्तिस्रोव्याहृतयः ।
तासामुहस्मैतां चतुर्थीमाहाचमस्यप्रवेदयते ।
महइतितद्ब्रह्म स आत्मा अंगान्यन्यादेवताः ।

Here is a connotation of three things with the appellation respectively of Bhûḥ, Bhuvaḥ, and Suvaḥ. A fourth is denoted by the word Maha, which means Lustre, or glory. By this word Maha, the Supreme Brahma is denoted, while the three known things denoted by the Bhūḥ, Bhuvaḥ, and Suvaḥ are the Dêvas. Now the relation between the Brahma and the Dêvas is like that which subsists between the Ātmā or soul and the aṅgas or bodily organs. Is not the relation between the soul and the organs a unique one? The soul governs, agitates or animates the body; it fills the body; it appears as the body and yet it transcends them. Indeed it is vilakshaṇa or different from the body. Such is the relation between the Turīya Brahman and the three known things. The same Upanishat illustrates this by giving a few examples:

भूरितिवा अयं लोकः भुवइत्यन्तरिक्षं सुवरित्यसौलोकः ।
—महइत्यादित्यः—आदित्येनवावसर्वे लोकामहीयन्ते ।

By Bhûḥ is denoted this world, by Bhuvaḥ the antariksha, and by Suvaḥ the heavens. All these three are vivified by the glorious sun who is denoted by Maha:

भूरितिवा अग्निः भुवरितिवायुः सुवरित्यादित्यः महइतिचन्द्रमाः ।
—चन्द्रमसावावसर्वाणि ज्योतींषिमहीयन्ते ।

Agni is Bhûḥ, Vāyu is Bhuvaḥ, Sun is Suvaḥ:—the Moon is Maha. By the Moon is vivified all jyōtis:

भूरितिवाऋचः भुवइतिसामानि सुवरितियजूंषि ।
—महइतिब्रह्म—ब्रह्मणावावसर्वे वेदामहीयन्ते ।

By Bhûḥ is Ṛik denoted, by Bhuvaḥ is denoted the Sāmans, and by Suvaḥ is denoted the Yajus. By Maha is denoted the Brahma (Praṇava) and by Praṇava is glorified all Vêdas :

भूरितिवैप्राणः भुवइतिअपानः सुवरितिव्यानः ।
महइत्यन्नं—अन्नेनवावसर्वे प्राणामहीयन्ते ।

Prāṇa is Bhûḥ. Apāna is Bhuvaḥ, and Vyāna is Suvaḥ. But Maha is Anna: by Anna is animated all these Prāṇas. In these sets of examples we are told that the things classified under Bhûḥ, Bhuvaḥ and Suvaḥ belong to one set, while that denoted by Maha is quite a different principle altogether. In these sets of examples though three vyāhrutis, three lōkas, and three prāṇas are mentioned, we must also include, in their respective groups, the four other vyāhrutis, the four other lōkas, and the two other Prāṇas ; and what we must here bear in mind is the fact that the animating Principle in each group is quite different from the rest in each group, even as the Ātmā is quite different from the organs or Dêha. It is this extended meaning that we should give to the "Turīya or Turīyātīta, or Chaturtha or Chaturthātīta ". We will show that it is, in this sense, that these words are used in the Upanishats, Āgamas and their Upabrāhmaṇas the Purāṇās. Of all the Upanishats the Maṇḍûkya is the shortest and contains the gist of all truths. The past, present and future are classed under known things. The waking, dreaming and sleeping states are known things. The soul's states as Sthûlabhuk, Praviviktabhuk, and Ānandabhuk come under the category of known things. Indeed all the range of known things come under the one group, while the unknown belongs to the Fourth. With reference to the fourth this Upanishat has the following :

अदृष्टं, अव्यवहार्यं, अग्राह्यं, अलक्षणं, अचिन्त्यं अव्यपदेश्यं, ऐकात्म्यप्रत्ययसारं, प्रपंचोपशमं, शान्तं, शिवं, अद्वैतं, चतुर्थं, मन्यन्ते—स आत्मा स विज्ञेयः—

Here also the relation which the Most High bears towards the world is said to be the same as that which the soul bears towards the various bodies Sthûla, Sûkshma and Kāraṇa Śarīras. So the relation which God bears towards this Ātmā in its three stages as Viśva, Taijasa and Prajña, according as it occupies the Sthûla, Sûkshma, and Kāraṇa Śarīras, is the

same. Just as body cannot be mistaken for Ātmā or soul, so soul cannot be mistaken for God, for, as Ātmā itself vivifies the bodies, God vivifies the soul. The soul in its vyashṭi or individual condition obtains three designations according as it occupies the Sthûla, Sûkshma, or Kāraṇa Śarīras. In the Sthûla stage it is called Viśva or Vyavahārika, or Chidābhāsa. In the Sûkshma stage it is called Taijasa, Pratibhāsika or Svapnakalpita. In the Kāraṇa stage it is called Prajña, Paramārtika or Avichchinna. Of course Brahma or God is not merely different from all these but is their Inner-Governor. Similarly, the collective or Samashṭi soul obtains three appellations. *When influencing the sthûla-body it is called Virāṭ*, Vaiśvānara or Vairājasa, when influencing the Sûkshma-body it is called Hiraṇyagarbha, Sûtrātmā or Prāṇa and when influencing the Kāraṇa-body it is called Īśvara, the Antaryāmi or Avyāhruta. But God is none of these three Ātmās but is rather their Govenor. Similarly God is neither the Trimûrtis Brahma, Vishṇu or Rudra. He is rather their controller. Hence it is that the Maṇḍûkya Śruti speaking of the Fourth has the following:

अमात्रश्चतुर्थो अव्यवहार्यः प्रपंचोपशमः शिवो अद्वैतएवमोंकार आत्मैवसंविशत्यि आत्मनात्मानं

The Fourth Immeasurable, Indescribable, the Resort of all worlds the Non-dual. Already we defined Turīya as:

अध्वातीतंतुरीयाख्यं निर्वाणपरमंपदम् ।

that state which transcends all Adhvas is Turīya. But what are Adhvas ?

अध्वात्मकंत्रिमलं शिवविद्यात्मसंज्ञितम् ।

The Adhvas are under the influence of Trimalas. They are six-fold of which the Tattvādhva itself is three fold composed of 5 Śiva tattvas, 7 Vidyā tattvas and 24 Ātma tattvas. Therefore neither matter, however finer in its higher planes it may be, nor matter clad-souls however exalted their position may be, cannot be Turīya, as the Trimalas bind them but the Turīya is He who transcends the Adhvas.

(To be continued.)

A. R.

THE "DRAVIDIAN KINGDOMS." *

We have much pleasure in perusing the article above-mentioned written by the well-known authors whose opinions on any subject will be gratefully received by the Tamiḻ public. They have evidently taken the greatest pains in distilling facts from fiction. The masterly way in which they have handled the subject in its epigraphical and archæological points of view is indeed admirable and in it we get a glimpse of our ancient kings in the most critical and scientific light.

The learned authors have made some conjectures regarding the origin of Pāṇḍiyans and their capital, but we regret that we are not given any clue as to the origin of the other two Tamiḻian kingdoms. We are furnished with the derivation of the words *Pāṇḍiya* and *Madura* which, with due deference to them, we have to dissent from. And nothing is suggested to us regarding the names of the other Tamilian kings and their capitals. The Chêra country is practically left out. The Chêras are referred to in our standard works as independent kings, and Kamban is said to have regarded them as having been superior even to Chôḷa in some respects. And it is an obvious fact that, during the age of Kamban, the three Tamilian monarchies were quite independent, none of them accepting any suzerain.

The records that are available in our literature from which we can roughly infer the history of our ancient and medieval Tamiḻ kingdoms may be classed under three arbitrary divisions viz., those that relate to the Pāṇḍiyans, those that deal with Chôḷas and those that refer to Chêras. The first category is pretty large whereas under the second we possess only a sufficient number, and the third though we have only a few, has some good points for comparison. The cause of such a

* This is a review of the article "The Dravidian Kingdoms" in the *Tamilian Antiquary* No. 8.—*Ed. L. T.*

disparity is due to the physical and economic conditions of the countries. The Chêra kingdom consists mainly of mountainous tracts wherein there was a better scope for physical culture than for the intellectual. Unlike the Chōḷa and the Pāṇḍiyan, there was ever in Chêra country a sort of struggle against nature. The power exercised by Chêras over their hilly tribes seems quite weak, and warfare with them was a matter of daily occurrence. Hence the Chêra Patrons of Literature were few and far between. So there is neither a regular chronicle nor any continuous tradition of literature in this Tamiḻ kingdom. Yet we can gather here and there certain facts concerning Chêras.

The earliest Buddhistic reference to Chêras is available in Maṇimêkhalai. There we hear something of the once-renowned city of Vañji and the popular Chêra King Seṅkuṭṭuvan. Whatever may be the date of Maṇimêkhalai, and whether we are at one with Dr. Pope or not in that controversial matter, it is certain that at least in the first century B.C., Buddhism had considerable influence in the Chêra country. Again some decades after *Tiruvāçagam* we find there the predominance of Vaishṇavitism. The traditions relating to the life "சேரலர் கோன்" Kulasêkara Āḻvār, show that his courtiers and advisers unsuccessfully attempted to get rid of the Vaishṇavites. Again two centuries later during the time of Sundaramūrti Nāyanār we hear of a Šaivite Chêra. These facts seggest that there was a conflict of religions even in this Tamilian Switzerland and Chêras, as a race, had no settled creed throughout.

Regarding the literature of the Chêra country we have not much which can be said to occupy an eminent position in the poetic sphere. Simplicity and straightforwardness seem to be the distinct characteristics of the whole Chêra Kingdom. If Āḻvārs are the true representatives of their land of birth, certainly the characteristics of Kulasekarar apply to the whole Chêra country. Contrast his poetry in Nālāyira Prabandham with the musical and rhetorical devices of Tirumaḻisai Āḻvār,

the philosophic poetry of Nammāḷvār and Toṇḍaraḍippoḍi, and the æsthetic disquisitions of Āṇḍāḷ and Periyāḷvār, and you will find his poetry standing aloof from the rest by its simplicity of thought and sincerity of feeling.

The Chêra kingdom seems to be the earliest Tamiḷian kingdom in Southern India. There is some meaning in the compound-word "சேர சோழ பாண்டியர்," wherein *Chēra* happens to be the first word. In our language a certain method is always exhibited in the building of any compound word. Unlike European languages, we have not so much freedom of choice in Tamiḷ. A definite purpose always underlies any such action. In compound proper nouns of the Masculine gender in Tamiḷ, the first word represent the senior the succeeding words being juniors in order. The order is thus the only permutation permitted in literary use. For instance, we say ராமலட்சுமணர் and not லட்சுமணராமர். And a permutation like சோழ பாண்டிய சேரர், produces a jarring sensation in our ears.

It is probable that the earliest race of the Dravidian invaders from the South is Chêras who gave up sea-faring if any and preferred to lead a jungle-life. Perhaps the whole race was fond of Palmyra trees either on account of its juice or fruit being agreeable to the warriors throughout the Indian summer. In determining the origin and the unknown history of any royal race, the flag, the garland and other emblems handed down from generation to generation, are not factors that can be neglected.

It seems that in ancient days there were large tracts of land some hundreds of miles of Cape Comorin, the ancient abode of the Tamiḷians which we miss in our modern geography. We hear of at least three deluges before the fire of Madura spoken of in "the Chapter of the Anklet" (சிலப்பதிகாரம்). When they occurred and how much of the tracts was washed away and what still remains, remain yet to be discovered. But it is certain that three Tamiḷian races invaded the Southern India one after another. Chêras seemed to have occupied at first

some portion of Tinnevelly and then, either owing to further inroads, or for love of adventures in more fertile regions, they seem to have traced their way safe into the hilly and forest regions of the Western Ghats, and subsequently kept themselves aloof, joining neither Chōḷas nor Pāṇḍiyas. Perhaps this neutral nature brought them the name Chêrār, a corruption of the Tamiḷ word சேரார் (*Literally those that will not join*). The main-root of the word Chêrar seems to be சேர், (a pure Tamiḷ word) though the latter half ஆர், is capable of being interpreted in many ways. Whether it is a nickname or not, it is not unusual among the ancient tribes to declare their policy openly and assume names consistent with it for fear of their being attacked by their more powerful neighbouring tribes.

The literary lethargy of the Chêra Kingdom is perhaps due mainly to the fact that, unlike the Pāṇḍiyan, it had not civilised environments. Yet it was not wanting in its love for our literature. Poets like Kamban are alleged to have sought refuge in Chêra-court during their exile. But great poets preferred richer plains of Chōḷa or Pāṇḍiya. The reason seems to be that Chêras were not rich enough to bestow much wealth on poets and poetry. But deserving men were not neglected. Hence we find only a minor order of Paṇḍit-congregation in the Chêra Durbar, whose ambition was limited, caring more to learn what was created in the adjacent *Nāḍus*, than to create anything worth preserving. Owing to this we are disappointed even in the works that refer to Chêras to know that we are not able to trace any consistent history of their past.

(*To be continued.*)

E. N. T.

THE SŪDRA AND THE ŠĀSTRA.

(Continued from page 68 of No. 2 Vol. XII.)

In the above account, Manu gave a brief statement of the extent to which the practice must have prevailed up to his time. Yājñavalkya disapproved of it and accounted for his doing so. "There is a saying that the twice-born ones can get their wives from among the Sūdras. I do not approve of it ; for the Ātman (soul) itself is born there (in the wife) [as the son]" (Ch. I. v—56). Vyāsa permitted only the Vaišya to take a Sūdra wife (Ch. II—11), and considered 'visiting a Sūdra woman even for a single night' by a Brāhmaṇa as sin and punished him, when guilty of it, with the penance of begging for three years for purification (Ch. VII, 9-10). Parāšara who condemned the marriage 'of a girl who menstruates before her marriage' regarded 'a Brāhmaṇa, marrying such a girl' as one who 'should be looked down upon as the husband of a Sudra wife'. But he laid down: "A son begotten on the person of a Sudra's daughter by a Brāhmaṇa, and duly consecrated with Brāhmanic rites by another Brāhmaṇa, is called a Dāsa. A son, thus begotten, but not consecrated, is called a Nāpita. A son begotten by a Kshatriya on the person of a Sudra daughter is called a Gôpāla" (Ch. X. 2—22). From his two statements we are in a position to infer that the practice was prevalent in his time, that he condemned it and that, in order to secure its total abolition, he put upon it severe restrictions by treating 'the Brāhmana husband of a Sudra wife' with contempt, by making it an offence punishable with a penance and by rigidly insisting upon the performance of the ceremoney of consecration by a Brāhmana. Parāšara wrote his code for the Kaliyuga and gave a fatal blow to the practice which has become extinct, perhaps, ever since.

According to Kātyāna, if a twice-born had many wives of the same caste and of different castes, the rite of churning

for the production of the Sacred Fire should not be done by his Sudra wife. (Ch. VIII.—6, 8.) According to Gautama, sons, born of a Sūdra woman by a Brāhmaṇa, Kshatriya, Vaiśya were respectively known as Parāśavas, Yavanas Kāraṇas and owing to the superior castes of their fathers, retained their racial superiority till the seventh or fifth generations and were not disqualified from performing religious rites. (Ch. IV) Vaśishṭa tolerated the practice with strong indignation and assigned some reasons for its discontinuance. [' The son of a Brāhmaṇa] by a Sudra woman is a Parāsava. They say that the condition of a Parāśava is that of one who, albeit living, is a corpse. The designation of a dead body is Śava. Some say that a Sudra is a corpse, therefore the Vêda must not be recited near a Sudra.........One who has placed the Sacred Fire shall never approach a Sudra woman, for she, belonging to the black-race, is like a bitch not for religious rites but for pleasure', (Ch. XVI.) Vaśishṭa was probably recording the prevailing opinion of his times but the quotation probably reflected his own view on the subject. Vishṇu recorded that sons, born of women of lower castes, belonged to the caste of their mothers but laid down the prohibition as follows:

The Sudra wife of a twice-born one shall not have the same privilege (of being in the company of her husband during the performance of a religious rite. The Sudra wife of a Brāhmaṇa can never be for virtue. She is only the object of enjoyment of a passionate Brāhmaṇa. Twice-born ones who, through folly, marry women of low castes, degrade their sons and families to the status of a Sudra. The gods and pitris do not accept the oblations offered to them by twice-born ones, who perform the Daiva and Pitri sacrifices or propitiate the Atidhis in the company of their Sudra wives; such men go to hell.' Sons, born of inter-marriages of the recognised kind, performed the various religious rites laid down by the law-givers. Manu excluded those, born of Sudra mothers by twice-born fathers, from the privilege of being initiated with the sacred thread; for he says: " of sons begotten by twice-born ones (Brāhmaṇas and

Kshatriyas) on wives of their own castes or on wives belonging to castes next or next by one to those of their own, six castes (of sons) have the right of being initiated with the sacred thread (lit, the privilege of twice-bornship), and the rest are Sudras, partaking of the status and privileges of Sudra". (Ch. X—41). According to Vyāsa, the performance of the rites depended on the caste to which the mother belonged and the Brāhminic rites mentioned by Parāšara as necessary in the case of a Dāsa probably meant his exclusion from the investiture with the Sacred thread.

But the sons, born of Sudra mothers, observed, there is sufficient evidence to believe, what was known as Sāpiṇḍatā or Sāpiṇḍa relationship towards their twice-born father and other relatives. 'Sāpiṇḍatā is 'kinship connected by the offering of the funeral rice-balls to the manes' and 'extends over three degrees in case of persons of various varṇas begotten by one [father] upon many wives of various castes.' (Usana Ch. VI—1. 54). The period of impurity which should be observed in the case of a birth or death of Sāpiṇḍa-relation was also fixed. Usana says: "On the death of a Sāpiṇḍa Sudra, the impurity for the Vaišyas, Kshatriyas and the Brāhmaṇas extends in order, over six, three and one night. On the death of a Sapinda-Vaišya, the impurity for the Sudras.........extends over a fortnight........." (Ch. VI—36, 38). Sāpiṇḍatā ever remains one of the strongholds of orthodoxy and Mr. M. N. Dutt, has remarked on the above that at that time inter-marriages had been in existence, otherwise the necessity for such a regulation would not have arisen. According to Atri, "the impurity of female servants and of wives taken from inferior castes, consequent on a death or a birth, should be like that of the husband." (Ch. V.—89). According to Šaṅkha, on the death of a Brāhmaṇa Sāpiṇḍa, his relatives of the four castes remained unclean for ten days and on the birth or death of a Sudra Sāpiṇḍa, his Brāhmaṇa relation remained unclean for a day. (Ch. XV. 17, 19). But he who ruled that 'even in distress, a twice-born one should not wed a Sudra girl, inasmuch as a son begotten by him on her person

will never find his salvation (Ch. V—9.), prohibited the Sudra son from performing Śrāddha to his twice-born father and other relatives, for the twice-born one 'is degraded to the status of a Sudra by having the thirteen Śrāddhas done unto him by (such) a Sudra son. The Sāpiṇḍa relations whose Śrāddhas are performed (by such a Sudra Son) according to the usage of the family......are degraded to the status of a Sudra' (Ch. IV—11). So, during the age of Śaṅkha 'the usage' of the family enabled a Sudra son to offer piṇḍa to his twice-born relatives but as the times perhaps wanted that such a thing should cease, he consequently laid down that twice-born ones should not marry Sudra women. Apastamva required a Brāhmaṇa to remain unclean, on the birth or death of his Sudra Sāpiṇḍa, for one day only (Ch. IX.—12). Vishṇu says: "When......Sudra Sāpiṇḍas of a Brāhmaṇa (are born or dead), he becomes pure within......one night......If Sudra Sāpiṇḍas of a Kshatriya [are born or dead] he becomes pure within......three nights......If the Sudra Sapindas of a Vaiśya are born or dead he becomes pure within six nights" (Ch. IX. 21, 23).

Some of the smṛitis mentioned eight forms of marriage of which the Asura form was, ordinarily, the proper one for Sudras. If necessary, a Sudra could adopt the Gāndharva or Paiśācha. These three forms were allowed by Manu as interpreted by Kalluka who regarded that Rākshasa form was also lawful for the Sudras. "The form in which the Bridegroom, on paying money to her father and to herself, out of the promptings of his own desire, receives the bride in marriage is called Asura. The form, in which, for the reason of a reciprocal marriage of hearts, the bridegroom is mated with the bride, is called Gāndharva. It originates from a couple's passionate desire of being united with each other. The form of marriage in which the bridegroom, by killing or hurting the guardians or relations of the bride and by forcing open the door of her house, forcibly carries her away weeping and screaming, is called Rākshasa. The form in which the Bride, when alone, asleep, senseless, intoxicated or delirious with wine, is ravished by the bride-

groom, is called Piśācha, the eighth and most sinful form of Marriage." (Chap. III.—31, 34.) Manu regarded the Paiśācha form as the most sinful and prohibited it. He also condemned the Asura form of marriage for, 'Let a man never marry a wife either in Paisācha or in the Asura form, since these two forms are prohibited (V. 25)' and laid down: " An erudite father of a Girl shall not take anything by way of Sulka from her bridegroom. By taking a dowry out of greed, he becomes the seller of his off-spring." Ch. III—51). Mr. M. N. Dutt in his foot-note on (Ch. III—31) observes that the Asura form, from its name, must have originated with the Assyrians and that fathers in all primitive socities who had claimed 'absolute proprietory rights' over their daughters took every opportunity to dispose of them to 'the highest bidders in the matrimonial market'. But it was due to the wisdom of our ancient law-givers who had regarded this as 'a modified form of slave trade', that they were the first to condemn it on the ground of 'the commercial element of the matrimonial compact.' But the form was restricted to Sudras and Vaiśyas, who on account of their compulsory stay in foreign countries, had no other means of marrying than by the payment of money. It may be remarked in passing that the 'commercial element' has now assumed quite a different shape with the graduate-Hindu, for it is he who is being purchased by the Bride's father and his graduate-education fetches him a high price in the matrimonial market. These four forms of marriage were, however, regarded as low and a Sudra girl when married to a Brāhmaṇa should hold 'the frill of his cloth with her hand during the ceremony.' Sons born of such marriages possessed 'condemnable traits in their character' and were 'cruel, untruthful and hostile to the religion of the Brāhmaṇa'. The name of a Sudra should be a term implying vileness and 'prefixed to one denoting service'. The sons, born of a Sudra mother by a Brāhmaṇa father, were known as Nishādas; those by a Kshatriya father were Ugras and those by a Vaiśya father were Kāraṇas. Nishādas who were also known as Parāsavas which term literally meant living

corpses, lived by killing fishes. Ugras were 'cruel in deeds and temperaments' and lived by 'killing or capturing hole-dwelling animals.' Kāraṇas were confectioners. Sons born of an Ugra woman by a Brāhmaṇa were Avṛitas. Those born of a Sudra woman by a Nishāda were Pukkasas who lived like the Ugras.

Some of the Smṛitis provided rules for the division of property among the Sons born of such mixed marriages. The Sudra son got one-tenth of the property of his twice-born father and in exceptional circumstances he inherited more than that for everything depended upon his father's will. The general rule was this: 'Let the versed-in-law divide the whole estate in ten equal parts and allot them to the sons in the following manner: let the Brāhmaṇa son take four such shares; the Kshatriya son, three; the Vaiśya son, two; and the Sudra son, one. Let him not, in consideration of virtue, give more than a tenth share to his Sudra son, whether he be a good son or otherwise." (Ch. IX.—152, 154). According to Kalluka sons born of a Sudra woman who was not a married wife was not entitled to any share but should take whatever was given him by his father. Manu also laid down that, in the absence of the son of a superior status, the son of an immediately inferior status should be allowed to inherit the entire property. Ordinarily Saudra, son by a Sudra wife, one of the twelve kinds of sons mentioned for the purpose of inheritance, was not heir to his paternal property. Yājñavalkya permitted the son even of a Sudra maid-servant to inherit a portion of the property of his twice-born father and required the other brothers, on the death of their father, 'to give him (the son of the Sudra wife) half of each of their respective shares. In the absence of other brothers or of the sons of daughters, he (the son of the Sudra wife) is [solely] entitled to the entire properties'. (Ch. II.—136, 137). According to Gautama the son of a Sudra woman by a Kshatriya father inherited his father's property in the manner of a disciple, provided there were no other sons of his father living and he nursed his father on his death-bed. (Chap. XXIX.)

During the times of Vishṇu, there were not only intermarriages of the recognised kind on a wide scale but the question of the division of property among the several kinds of sons presented itself in all its complexity. He framed elaborate rules to meet every phase of the question and devoted a whole chapter—chapter XVIII—to its consideration. He laid down one general rule. The Sudra son inherited only one share of the whole property. But the number of shares into which the property was divided depended upon the kinds of sons that the twice-born father had. In the case of a Brāhmaṇa who had four kinds of sons, the Sudra son got one-tenth of the property; in the absence of the son by the Brāhmaṇa wife he got one-sixth; in the absence of the son by the Kshatriya wife his share was one-seventh; in the absence of the son by the Vaisya wife, one-eigth. In the case of a Kshatriya father, the Sudra-son inherited one-sixth: in the absence of the Kshatriya son he inherited one-third in the absence of the Vaiśya son, one-fourth. In the case of a Vaiśya father, the Sudra son obtainded one-third. Vishṇu also provided for such cases as these:—If a Brāhmaṇa father had a Brāhmaṇa son and a Sudra son the latter was allowed to have one-fifth of the property. If a Kshatriya father had a Kshatriya son and a Sudra son, the latter secured one-fourth. If a Brāhmaṇa, Kshatriya or Vaisya had two sons of whom one was a Vaiśya and the other a Sudra the latter took one-third of the property. The principle observed by Vishṇu was, the Sūdra son maintained his proportion of one to that of the other kinds of sons living, and the property was divided among the different kinds of sons living, in their legalised proportions. If he happened to be his father's only son, he got one-half of the entire property. But if there were two sons by a Brāhmaṇa wife and one son by a Sūdra wife the latter had one-nineth of the whole property and if there were two sons by the Sudra wife and one son by the Brāhmaṇa wife, the Sudra son was given one-sixth. Such detailed regulations show that the society as developed by intermarriages must have attained considerable proportions and we are left only to conceive

of the state of that society from the picture drawn by Vishṇu and other law-givers.

Sons born of the parents of the same caste were regarded as the best and were known as Savarṇas. Those of the intermarriages tolerated by the smṛitis were known by a different name. Manu gave them the name of Antarjanmas owing to the defects arising out of the inferior castes of their mothers and regarded them as apasada (inferior). Yājñavalkya called them Anulôma offspring and regarded them as sat (good). But what the law-givers from Manu downwards condemned with absolute rigour was intermarriages of the opposite kind members of inferior castes taking wives from superior castes. They were called Pratilôma and the offspring of such condemned connexion were denounced as Pratilômajas. Manu dealt with this question somewhat in detail in chapter X. Other legislators such as Gautama, Vishṇu devoted some attention towards this subject.

(To be continued.)

C. A. N.

Love's Rising Tide.

"Truth can not be forced on people's acceptance. There must be a keen hunger for it before it can be received, digested and assimilated by the being. The present World-Awakening will create a hunger for truth in the souls of men. They can no longer reject it, because it is the only thing they have left—the court of last appeal.

After the Cyclic Storm comes the Sunshine. Through the crash of the Matter-Shell the gentle voice of Truth is heard and heeded.

In the midst of the unchained Universal Forces man recognizes that his boasted strength is weakness, and the Truth that he despised as 'sentiment,' is real power.

Catastrophe follows catastrophe! but keep the rising Sun of Love and Wisdom in view, and its benignant Light will show you a safe pathway to the goal where Peace and Harmony, Joy and Happiness abide forevermore."

It matters but little whether you believe in "God" or not, but it matters a great deal, for your own welfare, whether you believe in yourself—the only God you can ever really know. "I and my Father are One"."

—*The World's Advance Thought.*

THE MAHĀLAYA AMĀVĀSYA.

"ALL SOULS DAY."

The fortnight preceding the New-Moon of the 22nd Sep. is consecrated by the Hindus for the worship of their Pitṛis or the Sainted Dead. The Purāṇas tell us that when the Sun enters the Sign Virgo, the *Fathers* come down to the earth to renew and strengthen the bonds that draw them to their posterity. They hover over the sub-lunar sphere which was their former abode and are satiated with the good things which their descendants offer them with due ceremony.

The place where the oblations are to be made, must be sequestered, facing the south, the region of the departed spirits, and besmeared with cow-dung. The divine *Manes* are always pleased with an oblation offered in empty glades, naturally clean, on the banks of rivers and in solitary spots. But during this fortnight they are a little less fastidious and accept offerings made in one's own house with as much zest as those made in Gaya on ordinary occasions.

The pious folks with whom the work-a-day world is not too much, and whose minds turn heavenwards, offer them the *tarpaṇa* (water oblation) on each of the fourteen sacred days. The more worldly people, however, reserve their complete homage to their Manes for the last day of the dark fortnight, which is the Mahāḷaya Amāvāsya. The heavenly fathers come down to the earth with a determination to receive their due and linger on it till the Sun enters the Sign Scorpio, *i.e.*, till about the next Full-Moon day. Hence if one fails to perform *pūjā* to them during these days, one may do so during the fortnight succeeding the New-Moon. If even then the oblations are not made, they are supposed to go away disappointed cursing their undutiful children.

The following is the song of the *Pitṛis* heard by Ikshvāku, the son of Manu, in the groves of Kalāpa (skirts of the Himalayas):—"Those of our descendants shall follow a righteous path, who shall reverently present us with cakes at Gaya. May he be born in our race, who shall give us on the 13th of Bhādrapada (September—October) and Māgha (February), milk, honey and clarified butter."—*Vishṇu Purāṇa.*

The Pitṛis do not care so much for the nature and quality of the things offered as for the proper thoughts, words, etc., of their votaries. If these are satisfactory and pleasing, then, on being invited, they come and take their places according to their rank on small cushions made of folded blades of grass. Their gratification depends not only on the quality of the offering but also on the appositeness of the occasion. The days considered fit for their worship are those of the New-Moon, the New year, Solar and Lunar eclipses, certain lunations of the dark fortnights, the solstices and when the Sun is in Aries.

The chief characteristic of all religion is a dependance on the unknown. A very early manifestation of this sense of dependance was a belief, springing up naturally in the hearts of the people that their fathers and mothers, when they departed this life, departed to a Beyond, wherever it might be. From a belief that their fathers existed somewhere, though they could not see them any more, might have arisen also a belief in another Beyond, the dwelling place of the Gods. The instinctive belief in the immortality of the soul is but another phase of the primitive love of the child for father and mother.

The worship of the ancestors has played a most important part in India from the most ancient to the modern times. There are hymns in the Ṛig-Vêda addressed to the Fathers. There are full descriptions of the worship due to the Fathers in the Brāhmaṇas and Sûtras. The epic poems, the law books, the Purāṇas, are full of references to the worship of the ancestors. The whole social fabric of India, with its laws of inheritance and marriage, rests on a belief in them. So great

was the importance attached to the worship of the Pitris that we read in Manu (III. 203): "An oblation by Brahmans to their ancestors transcends an oblation to the duties."

The worship of the dead is common to all Indian races. A living faith in the departed ones forms an important element of the religious cults of even those tribes who do not betray any signs of having come under the influence of the Āryans. The Ghasiyas and the Kharwars of Northern India and the Kisans, Bhuiyars, the Bhils and the Santals of Central India, all worship their dead. It is a striking and important feature of the religion of the Khands, who propitiate their ancestors on every occasion of worship. The Yerukalas (Koravar) and the Yênādis of Southern India do not lag behind the other aborigines in their ardour for the worship of their dead.

R. K.

THE REPUTED DEATH-PLACE OF BUDDHA.

The archæological excavations at Kasia in the Gorakhpur District of the United Provinces were carried out at Government expense during the months January-March. The site explored is known by the name of Matha Kuarka Kot. It was first examined in 1877 by Mr. A. C. L. Carlyle who succeeded here in discovering a colossal stone image of the dying Buddha. Since that discovery the identification of Kasia with Kosinara Sanskrit (*Kusanagara*) first proposed by Sir A. Cunningham was generally accepted, for it was known from the account of the Chinese pilgrim Hiuen Tsang that in the 7th century there existed at Kusinara such an image placed in a brick temple at the side of which stood a *stupa*, as is the case here. This identification has led Buddhist pilgrims to visit this place not only from the countries adjoining India, but even from such distant lands as Japan, Manchuria and Siberia. His Holiness the Dalai Lama of Tibet, himself, who is regarded to be the Buddhist incarnate, accumulated *punya* by paying a visit to Kasia last February.

It was when Mr. Vincent A. Smith, raised doubts regarding the said identification that a thorough investigation of the question was taken in

hand and the exploration of the site started on scientific lines by Dr. Vogel who excavated it during the winter season of the years 1905, 1906 and 1907. He succeeded in bringing to light many interesting antiquities, most of which have now been deposited in the Provincial Museum at Lucknow. The most important of his finds bearing on the identification of the spot were numerous clayseals on which the name of the convent of the *Mahāparinirvāṇa* or the "Great Decease" is written. The expression *Mahāparinirvāṇa* is the term constantly used in the sacred books of the Buddhists to indicate Buddha's death. On the evidence of these seals it was inferred that the monastery where they were found was that which stood on the traditional site of the death of Buddha. But in the year 1907 a die was discovered which bore a legend meaning "Of the community of friars living at Vishṇudvīpa." It appeared *a priori* reasonable to think that the die, though a portable article belonged to the spot where it was found. In that case the Convent of Kasia was not that of Kusinara but that of Vishṇudvīpa, because the die was evidently used for sealing the documents issued by the Convent. As this find threw a reasonable doubt on the identity of Kasia with Kusinara, a further examination of the site appeared desirable. The question of locating Kusinara is not of merely academical interest, but is of great importance for the whole Buddhist world. The Buddhists of Calcutta had already subscribed several thousands of rupees to repair the large *stupa* standing behind the temple-which enshrines the Nirvāṇa statue and memorialised Government to get permission for doing so. It was, however, thought essential to examine the interior of the structure before it was repaired or restored. The Government, therefore, at the instance of the Archæological Department, was pleased to approve of the exploration being continued. The result of this year's operations which were carried out by Paṇḍit Hirananda under instructions from the Director General of Archæology, may be summed up as follows:—

The Examination of the Nirvāṇa Stūpa.

The extent portion of the drum of the large *stūpa* behind the Nirvāṇa temple which was 25' high and 56' in circumference and already ruinous, was dismantled and a shaft, about 6' wide 34' deep, sunk in the centre of the neck so as to reach the virgin soil. First of all a copper coin of Jaya Gupta (cir: 6th century A. D.) and carved bricks were found. At a depth of 13' a circular chamber 2' 1" in diameter was found. In it a copper vessel like an ordinary water pitcher or *gagar* was discovered with

a copper-plate placed on the mouth of it. The plate had no cover and is consequently very much rusted. It has several lines of writing but—what is very unusual, in fact unique—only one *viz.*, the initial line is engraved, the rest being all written in black ink. This circumstance renders it extremely difficult to read the inscription. The plate has, therefore, been sent for examination to Dr. Hoernle of Oxford, the chief authority in such matters. The first line which was read by Dr. Vogel, is in Sanskrit and contains the usual introduction to a sermon or *sūtra* by the Buddha. It reads "Thus have I heard—once upon a time the Lord (Buddha) tarried at Sravasti in the Jatavana (Garden) in the convent of Anāthapindada."

The contents of the copper pot are sand, earth, charcoal, small cowries, pearls, precious stones, a silver coin of Kumara Gupta (fantailed peacock type) and two copper tubes. Of these tubes the smaller one was very fragile and contained a white greasy substance. The large tube enclosed a silver one together with ashes, seed pearls, one emerald and several silver coins of Kumara Gupta with a gold leaf. The silver tube in its turn encased a small gold tube which contained two drops of liquid and a minute quantity of some brown substance. The clods of earth look and smell like dry yellow sandal paste such as is used for the frontal mark (*thik*). Some of this substance His Holiness the Dalai Lama who happened to be present at the examination of these relics was pleased to eat either out of reverence for the enlightened one or to add to his sacred self any of the remaining parts of Buddha. Evidently these relics were deposited and the *stupa* built during the reign of the Gupta Emperor, Kumaragupta the son and successor of Chandragupta II. who flourished about A. D. 413. Whether these remains contain any relics of the Buddha, it is impossible to decide, unless the copper plate throws light on the point. But it seems most likely that it merely is a Buddhist *sutra* the introductory part being found in the first line.

On reaching the virgin soil, a masonry plinth was seen near the centre of the shaft which led to the discovery of a well preserved little *stupa* in the very heart of the main monument. It has a niche which enshrines a very nice terra cotta, Buddha facing west and which was filled in with bricks of the Gupta period. It is evident that this little *stupa* is anterior to the main monument which was built over it.

A large monastery of a comparatively late date was fully opened to the north-west side of the Nirvāṇa temple. It contains rows of

chambers and a kitchen to the south. The adjoining monastery which had been opened previously was presumably meant for the accommodation of pilgrims. In front of the temple towards the west at a depth of about 9ft., a series of several rooms, presumably the cells of a monastery earlier than any yet exposed on the site, was laid bare. In it were found some very fine specimens of clay tablets bearing the name of the *Mahaparinirvana*, Convent written below the coffin of Buddha which is shown between the twin *seal* trees. Besides these seals, a Satrap silver coin, several well made terra-cottas and pottery together with large bricks of unusual size (2' 1" in length) were discovered.

A little to the south of the main site Paṇḍit Hirananda unearthed a monastery of the Kalachuri period. The chapel, which had been exposed previously, enshrined once a colossal stone image showing Buddha seated under the Bodhi tree at the moment of his enlightenment. This image, which was broken and disfigured, has now been restored as far as possible and placed in its original position in the chapel.

The oldest *stupa* at Kasia is the Ramabhar *stupa* which was also examined, but did not reveal anything, though a shaft was sunk in its very centre. To the east of it hundreds of votive clay seals came to light. Towards the south the remains were opened of an old structure built of very fine carved bricks whose size varies between 2' × 7" × 5' and 1' 2½" × 7½' × 5" and which when put together, make various figures and ornamentations. The age of this structure is not clear, but it is perhaps later than the *stupa*. Excepting a stone image of Gaṇêśa and the bricks noticed above, no objects of antiquity were found on the spot.

The great question of the identity of Kasia and Kusinara not being finally settled, it is earnestly hoped that the Government will be pleased to have the excavations completed next winter, for it is not unreasonable to expect that the remaining portion of the site still contains some documents which will afford conclusive evidence in this important topographical problem.

—*The Madras Standard.*

LACK OF IDEALS.*

MR. CHAIRMAN AND GENTLEMEN,

Pause for a moment. Collect your thoughts. Look around nature. You see the wind blowing. Sometimes a strong gale which topples great steamers and uproots giants of forests. Sometimes, it mellows down to a gentle balmy breeze which soothes and gives pleasure to man and animals and the small plants. The trees grow. They are of various kinds and of different altitudes. Flowers bloom and waft their scent throughout the atmosphere to the delight of those that live upon it. They are of various colours. All the imagination and skill of man cannot make such beautiful combinations of colours as are found among flowers and leaves of the plants and insects and stones and everything found in Nature. Fruits grow on tender twigs and ripen and then give themselves up to be used by all the creatures of the earth. They are of numerous varieties possessing different tastes and properties. Look at the long grassy green meadows and how beautiful and beneficient they are to the tired spirits. Many animals graze upon the meadows and all our cattle will be nowhere but for these emerald plains. The gigantic mountains grown over with impenetrable forests have in their bowels gems of rare purity and minerals of highest importance and utility. The mountains are majestic and awe-inspiring in their appearance, but still see their patience and firmness. They will never swerve from their positions for days to come. See the wide expanse of water known as the ocean. It carries people and things from one part of the globe to the other. It possesses 'full many a gem of purest ray serene.' Look at the birds and beasts and all that are found in Nature. I am not describing these as a dreamer.

* The inaugural address delivered in Caithness Hall, Madras, on the 17th August 1911, under the presidentship of Prof. P Lakshminarasu, B.A., F.M.U.

But I find great many lessons that can be learnt from Nature. The greatest of the lessons that I learn from Nature is the Ideal of Service. The wind does not blow for its good. It is for the good of other things. Winds corrode high rocks and convert them into sand and thus help man to convert a rocky place into a sandy plain. Winds waft seeds and dust to these plains. Rain falls—not for its own good—the seed sprouts out and a beautiful vegetation springs up. Thus everything is intended to be useful to others. Trees and leaves fall down and decay and become the manure and food of other trees and plants. Nature is for the Service of others. Observe that all the things that I have been enumerating possess only the single quality called the instinct. We do not assign any reason or reasoning faculty to these things. When I said these are for the good of others, I did not say to whom they are intended to be useful. It is for the good of man. Man alone possesses the reasoning faculty to the highest degree. And among men there are also beasts like the yahoos and the cannibals. It is this possession of reason that makes man supreme over all the other creations. We are the crown and roof of things. We become the monarch of all we survey. Let us also be monarchs in drawing the sovereign lessons from Nature. See with what pre-thought and consideration the various parts of our body are arranged and made—every limb of it—each muscle, tendon and bone. Each is designed for a purpose—the purpose of becoming serviceable. And why is man endowed with all these facilities? "Not that we are to think that God hath so made all things for man, that He hath not made them at all for Himself, and possibly for many other uses than we can imagine; for we much over-value ourselves, if we think them to be only for us; and we diminish the wisdom of God, in restraining it to one end; but the chief and principal end of many things is the use and service of man, and in reference to this end, you shall find that God hath made abundant and wise provision."

Man is not made for himself. Every human being that comes into this world has a mission to do in his life. This life

is only a stage in our progress. This life is an opportunity given to us to fulfil that mission of service to our fellow-beings and to all. Let me impress upon you that the first and foremost of the ideals, is the *ideal of service*.

Then to live up to this ideal we should also possess many other ideals as there are many other ways of serving humanity.

By watching the progress of Nature and the progress of the world, we see that everything is becoming more and more perfect. Everything aims at the ideal-perfection of things. Man is no doubt imperfect. He is not all perfect. Every experience in this life teaches a lesson and every wrong and mistake that we commit shows our imperfect nature, and the suffering and punishment inflicted on us as a result of our mistakes, make us advance towards perfection. Let us so shape our acts and doings that we are improved every moment. Let there be progress in every walk of life and in every act of ours. Let there be progress even in every thought and word of ours. Let us move ourselves to reach the goal of ideal perfection, when only we become the fittest cup for the use of our Master God, as Browning says in his "Rabbi Ben Erra".

This is the second ideal that I state for your consideration, the ideal of perfecting ourselves and the universe.

Let me now hasten first of all to explain what is meant by an ideal. An ideal is a conception of the mind which is regarded as the perfect, a model of excellence, beauty. Ideals spring from ideas, imagination and thinking. Ideas are also utopian. There are certain ideals which are impracticable—such as the absolute equality of man and the ideal democracy. But ideals are absolutely necessary to guide us in this life. And it is a simple statement and needs support. I shall speak of the different ideals later on. Now let us see if we, the Indians, possess any ideals at all whether, in our lives, we are guided by precepts or maxims.

It is now more than 500 years since Vascode Gama landed in India from which time, the European influence is perceptibly brought to bear upon India as far as historic accounts go.

But judging from the great classics of Tamiḻ—Maṇi-Mekhalai, Siḷappadikāram &c., and judging from the fact that the Tamiḻ word—தோகை—tôkai, denoting the feathers of peacock is found in the original Hebrew Bible in the corrupted form of *tukīm*—தோகம்—denoting the peacock, that the word அரிசி—rice—is found in Hebrew as *ariza*, that இஞ்சிவேர்—ginger-root is also found in Hebrew as *gingibêr*, and that Augustus of Rome is mentioned as having had commercial intercourse with the Indian princes of the Tamiḻ land, I can safely say that even from the time of King Solomon there was some kind of mutual influence between Europe and India. Europe is *now* considered to be the most civilized continent. Whereas in ancient time it was India that influenced Europe and the West. To return from this digression. It is now nearly more than 70 years since Macaulay fought for the introduction of English Education in India. It is more than 50 years since the Government of India passed from the East India Company to the direct control of the Crown and its Parliament. It was at that time that our famous Proclamation of 1858 was granted to us by that most gracious mother Queen Victoria. It is now nearly half a century since we are most intimately brought into contact with the English under the present university system of education. It is for a very very long time, we are imbibing the spirit and wisdom of the West—of England especially. It is a belief common among the educated classes that we are improved and bettered and are becoming more civilized under the Western influence though for my part I must say that that belief has got to be modified to some extent. Still granting so, have we become enriched with great examples and ideals to guide our conduct? I say no! an emphatic No. Many of our ancient ideals are not influencing us as they ought to. At present, I think whether among children, among students, or among men big or small, we are not lacking in ideals. This I say after much consideration and after a careful study of the lives of many of the present day educated men who seem to shine like beacon-lights on the social scale. It is this idea of mine—and of how many I am to know only after hearing from the

learned chairman—I take this earliest opportunity to make known to you.

A child is born in a family. With what hopes does the parent tend the child? Is it with the hope that the child may become great and useful to the society or to the country to which it belongs? No. It is with the hope that the child may become educated under the present system of education—which is said to be inadequate, irreligious and soulless—and *earn money*. Mark *and earn money*. BY WHAT MEANS depends upon the nature of the worldly position the child occupies in future, to support the parent in old age. To earn money and support the parent—is that an ideal? In the end these children who are brought up without ideals even escape from the leading strings and forsake their parents. Then among the students, what are the ideals that they possess? Only to pass the examination which is a passport to get Government employment. There are several ways in which one can be useful to his country. Government service is only one of the many. What are called learned professions are now much over-crowded and it is not wisdom nor even economy to oppress them any longer. There are directions other than these in which one can serve his country successfuly and usefully. Of course this involves sacrifice. Love of one's own country is a sacred sentiment which inspires men to make sacrifices as great as the country needs. India should be regarded as one country and the several communities inhabiting it should forget their differences in their love for their common mother-land. The country, as it stands at present, requires patriotic young men to work, sometimes at great personal sacrifice for its uplifting in all directions. There is the question of mass education. Millions of our countrymen are steeped in illiteracy. We cannot entirely depend upon the Government for the removal of illiteracy and the spread of elementary education among the people. Men and money are wanted. Here is a field for putting the ideal of service into practice. There is the social problem and those burning questions such as the elevation

of the depressed classes, widow-remarriage, abolition of sub-castes, inter-marriages, inter-dining, etc., which are closely connected with the social regeneration of the people. This affords another field for service of the purest kind. The industrial problem is intimately connected with the daily life of the large majority of the Indians. India had its day as one of the foremost country in the world of arts and commerce. Owing to the play of certain economic forces her day is gone and she has hardly any position in the modern industrial world. Some of her industries have decayed beyond all recovery. Some require the utmost vigilance to prevent them from dying. India is said to be rich in material of all kinds but she is sadly wanting in earnest workers to develop its resources. Here is another field calling for service of the noblest kind. It is necessary that the opening in this field should be taken advantage of by us. The earlier we do it the sooner we shall be able to meet the question of unemployment and bread-problem which is causing so much anxiety to statesmen in Europe.

Athens rose to that prominence to which no state in the whole of the history of the world has risen. Athens worked for an ideal. Miltiades worked for an ideal. Can any consider a greater ideal than that that actuated the confederacy of Delos? When the people forgot that ideal, and by luxury the other members became dull and idle and gave all the power to Athens the whole power flew away. History repeats itself and we see the same thing everywhere. When the ideals are kept in view in our achievements, we succeed. Once we lose sight of it, success is gone for ever. I hope I have endeavoured to put before you in as few words as I can that lack of ideals make us mere yahoos, men without reason gloating in filth and eating rotten asses' flesh.

Next let me tell you what ideals we shall have.

Firstly the ideal of service, then the ideal of perfection.

Then there must be justice in every service. Here is an ideal of justice. This is a story from Periapurāṇam but to me it is

history. Tiruvārūr is a place in the South. It is a sacred place with a temple dedicated to Śiva. There lived a monarch who is called Manu-Nīti-Kaṇḍa-Chōḻan. A state-bell was hung before his palace. If there was any grievance, one might go and shake the bell and at once the king enquired into the case and redressed it at once. In his country justice was administered so well and the Government was for the good of the people and there was no grievance at all and hence the bell was never heard. The Lord of the temple, Śiva, wanted to test this king and proclaim his praise throughout the country. Once the Prince, son of the king, desired to go to the temple and worship Śiva. Attended by ministers and all the paraphernalia, the Prince went to the temple on a chariot. Śiva came as a Cow and a young calf, and among the crowd the young calf was somehow run over by the chariot. The cow began to lament like a human being. The Prince was awe-struck. He felt very sorry and the ministers consoled him saying that some prāyaschittam and presentation of a gold calf to the Brahmins would absolve him of the sin and the matter was hushed. But the Cow went to the bell and shook it with its horns.

The sound of the bell fell like thunder on the ears of the king who then heard everything from the minister and at once ordered that the Prince should be run over by the very chariot and at the very place of the accident. The king did not yield to the excuses of the cabal and the minister committed suicide unable to execute the command of the king. Then the king himself went to the spot and ran the chariot over his son. Then God gave life to all—a life of praise which remains alive even to this day and will remain so till the end of the world. This is an ideal of justice. At all times endeavours are made by great men to put the ideal of justice into practice. A few months ago when the question of ill-treatment of an Indian gentleman by an European Military Officer had arisen, Mr. Mantagu gave the following reply: "I regret to say that the Government of India report that the account of this incident given in the newspapers is substantially correct.

Prompt stepts were taken as soon as the matter came to the knowledge of the military authorities and the offending officer, Mr. Stones was at once placed under arrest, pending the consideration of the case and has since been punished. Mr. Stones' commanding officer expressed personal regret to Mr. Allabah Khan and sent him a written apology from Mr. Stones. Mr. Allabah Khan accepted the apology and expressed the hope that Mr. Stones would not receive any very severe punishment."

In Lakshmaṇa, you find an ideal brother. In Sītā, Damayanti and Sāvitri, you find ideal womanhood and chastity and also sisterhood. According to Tamil conception, a chaste woman is one who always worships her husband and no other God or divinity and she can command the clouds to rain.* Ideal of chastity as taught in Maṇimêkhalai, is that if one is chaste she should not enter into the heart of another man. Her appearance should not create any feelings of lust in the heart of a man. Many Kings and Princes were put to death, because they were not chaste themselves. Chastity is not confined to women only. It is also to men. Rāma is the ideal husband. Harischandra is the ideal of Truth. Rukmāṅgadan is an ideal of determination and vow. See Bhīshma's Resolve that he will never claim his rights. The saints of south India—63 saints, are the ideal devotees to God. They sacrificed everything and anything for the sake of God. How can you sacrifice unless you have that ideal love—love for all beings animate and inanimate? Akbar was an ideal of Tolerance. He found unity among the diversity of Philosophies. Asoka was an ideal religious monarch. Buddha was an ideal man of service—service to man-kind. He was an ideal evangelist. Saints Appar, Māṇikkavāçagar and Sambanda were ideal evangelists. There was perfect tolerance and love for all. Casabianca is an ideal of obedience. Spartans were the ideal soldiers.

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* தெய்வந் தொழாஅள் கொழுநற்றொழு தெழுவாள்
பெய்யெனப் பெய்யுமழை.—(*Kuṛaḷ, v. 5.*)

Pericles democracy was an ideal democracy. But ideal democracy is impracticable. Ideal equality is also impossible. There will be difference between man and man. There can never be absolute equality. Anthony and Bassanio were ideal friends. There are ideals of virtue. Ideal also means an object. I live up to an ideal. I want to achieve certain object—the education of the Indians. To this ideal Hon. Mr. G. K. Gokhle, our countryman, works, and lives to achieve that ideal of lighting the lamp of wisdom in the heart of every Indian without distinction of caste and creed. Mr. Basu is working up an ideal—to unite all the different classes of people of this huge peninsula. When ignorance is driven away to that dark place where the sun sinks and where if we sink our dirty differences such that it can never rise up to light, we will all become gods possessing infinite wisdom. All pride and vanity, selfishness and egoism will vanish as if by magic.

We have glorious men like Ranade and Tyabjee who lived for a purpose and worked out their ideals. Then we have our Svāmi Vivêkānanda who has wielded an immense influence and power over the Present India. The Madras National Fund and Industrial Association is working out an ideal of the Industrial Regeneration. How to work out different ideals will each form a separate essay and hence it is not possible to prescribe any methods now. I can only suggest you to read the lives of those idealists who lived and worked for the people. Idealists need not belong to one nation or one country. Christ is an ideal. These are God's heroes.

For all this love is required. St. Tirumûlar * says God and love are the same. God is Love. Love all beings, animate and inanimate. Love is the greatest power in the whole world. It can break any obstacle however great and mighty it may be.

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* "அன்புஞ் சிவமு மிரண்டென்ப ரறிவிலார்
அன்பே சிவமாவ தாரு மறிகிலார்
அன்பே சிவமாவ தாரு மறிந்தபின்
அன்பே சிவமா யமர்ந்திருந் தாரே."

Now will you in your life, act in such a way that every act of yours is done for the good of man? You must first preserve yourself—because not for your own sake merely but because you can better serve your community. Will you act up to any one of the ideals set forth here and of those which are to be confirmed as ideals by the learned Chairman? Will you ever think in what way you can help your fellowmen? Suppose you see a good fruit and you buy it and then you must share it among as many as possible. It is enough if one man lives up to one ideal. If he has worked up to one ideal his mission is done. Will you always turn with love to everybeing of the world? Will you kill away selfishness, pride, vanity, falsehood, perjury and all the vices? Will you become an ideal?

J. N. R.

ŚAIVA SIDDHĀNTA MAHA SAMĀJAM.

In connection with the Śaiva Siddhāṇta movement, the anniversary meeting of the Palamcottah Śaiva Samayābhivṛiddhi Sabhā on 28th, 29th and 30th May last should be noted. Śrīmān Pāṇḍitturaisvāmi Têvar Avl., presided. On the first day, papers dealing with the Tamiḷ Language were read; on the second day, Dharma and its administration formed the subject of discussion; on the third day, Śaiva Religion and philosophy were discussed. There were two lady-lecturers present—Śrīmati Alarmêlmangai Ammāḷ and Śrīmati Āṇḍāḷammāḷ. The former read a very valuable paper on '*Indian Women*' which showed her vast reading and intelligent grasp of the subject. Śrīmati Āṇḍāḷammāḷ electrified the audience with her eloquent address on '*Vibhūtimahātmyam*'. Mr. J. M. Nallasvāmi Pillai was present throughout the proceedings and delivered an

address on the Essentials of a True Religion; and during the sittings he enrolled nearly 70 members for the Šaiva Siddhānta Mahā Samājam. His success in this respect is due to the able assistance rendered by Mr. P. K. Ayyāsvāmi Pillai, B.A., B.L., of Palamcottah.

On the 31st May, Mr. J. M. Nallasvāmi Pillai opened the Āgama Library established by the Temple-Trustees in the Uñjal Maṇtapam of Šri Nelliappar's Temple. Šri Pāṇditturaisvāmi Têvar also addressed the assembly and Šrîmati Āṇḍāḷ-ammāḷ and Šrîmati Alarmêl Maṅgai Ammāl also delivered short addresses on the importance and usefulness of such Libraries.

The Vêdāgamōkta Šaiva Siddhāṇta Sabha of Chūlai, Madras, also celebrated its anniversary on 20th August at Gaṇgādarêšvarar's Temple in Purasawalkum. As in last year, there was a grand procession on the morning of the Samayā-chāryas, with all the Dêvāragoshṭis in Madras. In the afternoon, Paṇḍit Mahāmahōpādhyāya Svāminātha Aiyar Avl., presided and the following lectures were delivered:—*Šaiva Samaya Utkrishṭam* by Šrîmān Svāminātha Paṇḍitar Avl., *Šāmbavar Mahatvam* by Siddhāṇta Šarabham Ashṭāvadhānam P. Kal-yāṇasundara Mudaliyār, '*Šaivabhūshaṇa Mahatvam*' by G. Sadāšiva Chettiyār B.A. Avergal, *on the beauty of the Sabha's name* by Muttamiḷ Ratnākaram Bhānukavi Avl. The Samāja has issued the Tamiḷ Tracts on Šaiva Religion and Advaita Siddhāṇta in English also. Associations in the moffussil are requested to indent on the Secretaries for the number of copies they may require.

EDITOR

A Letter to the Editor.

The Caste System in India.

To

THE EDITOR, "LIGHT OF TRUTH,"

MADRAS, N. C.

DEAR SIR,

The caste system in India is a practical result going in harmony with the religious progress or evolution. If Mr. Chamberlain dines with royalty, is he able to think with Sri Rāmakrishṇa Paramahamsa or Saint Tāyumānavar? If a soul stands on the highest rung of the Social Ladder, can it be expected to stand at the same time on the highest rung of the Religious Ladder? Sociology is the means leading to Spirituality and Religiousness. How can the 'means' and the 'end' equal or agree? Royalty, however great, cannot vie with Divinity in its real sense.

Even in the social point of view, all Hindus can't dine together nor attend a marriage or funeral together. Is it possible to do so? No. Practicaly impossible it is.

If not addicted to animal-diet, all can agree and think of the Supreme Šiva successfully. If the animal-food continues, the difference must continue and will continue. The Vegetarian societies in England and America are poductive of the desired end or result. Our aim must begin in that way.

R. SHANMUKHA MUDALIYAR,

Šaiva Siddhānti.

THE AGAMIC BUREAU NOTES.

Last month, occurred the universal feast to our Lord of the Huts, Śrī Gaṇeśa and we cull one flower from the many garlands of praise offered at His feet.

மருப்பை யொருகைக் கொண்டு நாரையூர்மன்னும்
பொருப்பையடிபோற்றத் துணிந்தா—னெருப்பை
யருந்த வெண்ணுகின்ற வெறும்பன்றே யவரை
வருந்த வெண்ணுகின்ற மலம்.

With tusk in hand, He dwells in Naraiyur.
That rock if one determines sure to praise.
The ant to that tries to nibble at the fire
Malā will equal that to affect Him tries,

It may be remembered that Mr. P. T. Śrīnivāsa Aiyeṅgār commenced a translation of Śiva Sūtra Vimarśini in the *Theosophist* some time ago ;- and we regretted at the time it was not continued. We are glad to note that chapter I of the translation appears in a revised, and enlarged form in the last number of 'Indian thought' (Vol. III No. 3), ably edited by Dr. G. Thebaut and Ganganāth Jah. Two other translations also appear in the same number, Khandanakhanda Kāvya and Kāvyalaṅkāra Sūtras of Vāmana.

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We are glad that the unsatisfactory position of the Vernaculars and Sanskrit which we noted in our leader on "an Oriental College" in Vol. XI No. 12 has attracted the various attention of parents and School-masters; and an influential meeting under the Presidency of Devān Bahadūr V. Krishṇasvāmi Rao was held last month and it was resolved to memorialize the Government to remove the defects. We are sorry to note that only a very few applications have been received up to date for admission into the Oriental College ; and unless the whole Scheme of vernacular and classical education is revised by the University, the cause of vernaculars and Sanskrit is virtually doomed.

A Public meeting was held on the 1st ultimo in the Victoria Public Hall, when the general principles underlying Mr. Basu's Civil Marriage Bill was taken up for consideration. The chairman who is a prominent member of the bar spoke at some length, particularly on the disputed point of succession involved in the passing of the Bill. He pointed out that the Bill was a permissive one and enabled people to marry outside their caste if they chose. There was nothing in it to compel anybody. He pointed out that, by a decision of the Privy council, "a person, by merely declaring to be not a Hindu, by merely ceasing to be orthodox in some matters, by departing from religious observances or by eating prohibited food or by advancing in social directions, did not cease to be a Hindu for the purpose of succession and inheritance." Thus the difficulties, arising out of succession in the event of the bill becoming law, have been explained and it was considered that such a piece of legislation was necessary in the interests of the Hindu society. Only one gentleman among those present spoke against the bill but the objections he raised were thought to be sentimental.

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The Hon. Mr. G. K. Gokhale paid a visit to Madras in connection with the Bill he had introduced into the Vice-regal council a few months ago. Of all the measures with which his name has been associated, the bill perhaps takes the first place and the cause of Elementary Education is the great cause as he himself puts it, to the triumph of which he is prepared to devote the rest of his life, if need be. In a closely-reasoned speech which kept the audience spell-bound for more than an hour, he gave a lucid exposition of the Bill and endeavoured to meet all objections that had, up till then, been raised against it. The object of the Bill as he puts it, is "to give ordinary education to the masses and to banish illiteracy." At the outset, he made a very important distinction between the principles and the details of the Bill. In his opinion, there are three important principles underlying the bill. "First of all, the Bill aims at introducing the principle of compulsion into the system of the

elementary education of this country. Secondly, it seeks to do this not by going in for compulsion. And the third principle is that the initiative in regard to compulsion is to be taken by local bodies, the sanction of Government being required before compulsion is introduced and Government also havirg to find a certain proportion of the total cost." He declared there can be no compromise so far as these three principles are concerned. The Bill is of far-reaching importance and is closely connected with the moral and material welfare of the people. It has received recognition from almost all classes of people. Both the Secretary and the Under-Secretary for India have viewed the question of Elementary Education with great sympathy. We trust sincerly that all possible endeavours will be made on behalf of the Government of India and the other Local Governments to facilitate the passing of the bill into law in the immediate future.

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The Portland School of Astrology have kindly sent us a copy of a small book entitled "**Practical Astrology for Everybody**" within a small space it gives information on every topic connected with Astrology. The language is simple, explanations of several astrological phenomena are lucid and easily understood by the ordinary reader. To the Hindus and other nations to whom Astrology is a heritage of the past and who, in spite of their westernised habits, do not neglect to consult the astrologer on every important occassion the book will afford much interesting matter for Study. The School has regarded Astrology as a science which is becoming 'more and more scientific with age'. As a science it can stand investigation. 'Because it is progressive. Its source is the vastness of the universe, therefore, it is limitless. Astrology is a part of that which goes to make time itself. It sets the standard for time the world over.' It was not only the first of sciences but the father of them all. It guides men in all their mundane affairs such as marriage, business, health. The object of the astrologer is not to shoulder something off on to any planet, but rather

to learn through planetary indications as they were affecting our birth and its atmosphere at the time of birth, learn the nature of the vibrations taken into the body of a newly born babe which constitutes the character it will give physical manifestation to, and if upon investigation it is found that undesirable traits and circumstances will result from these influences, if just simply and unconsciously followed, set about not to change those indicated conditions, but to add to this nature qualities which will insure the manifestation of the highest expression of life that one can conceive, and thus bring about conditions and consequent events in harmony with the best the native contains, and so through knowledge and effort, improve nature. This is certainly a grand mission which the Science has got to achieve in the interests of humanity and as such, it should not be treated depreciatingly as one is likely to do under the influence of Astronomy. It is also contended that all astronomical discoveries only strengthen the value of astrology as a science. The science is recommended to be studied by children in schools so that they 'might learn early in life and without going through bitter experience, what avocations Nature has best fitted them for'......The get-up s good and the book can be had for 50 cents. We have much pleasure in commending the book to the attention of the public.

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Johann Gottfried Halle, Astronomer.
The First Observer of Neptune.

" Herr Halle was born at Pabsthaus, near Grafenhanchen, Prussia, June 9, 1812. He studied mathematics and the natural sciences at Berlin from 1830 until 1833. He observed the planet Neptune on September 23, 1846, guided by Leverriea's calculations. In 1851 he was made director of the observatory at Breslau and professer of astronomy. In 1839-40 he discovered three comets. Prof. Halle died at Potsdam July 10, 1910".

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We are glad that the Corporation of London has forbidden the killing of animals in the presence of another.

Much is said and written on the introduction of moral education into the Schools aud Colleges. The education that is being now imparted is mainly secular and has been, by some, regarded as tending towards godlessness. This is a serious objection and every endeavour be made to remove it if existing and make the system of education more moral and more religious. A student is likely to forget that there is such a thing as morality and religion if sound principles both moral and religious are not implanted in his mind while he is still in the impressionable period of his career. But the difficulty in a country like India when there are students belonging to different religions is very great. However there are certain elementary precepts which are common to all religions which can be collected together, printed in the form of a booklet and used in all educational institutions. Such a work must be undertaken by eminent educationists who are leaders in their own community and who can speak with authority on its behalf.

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In the Hindu Sāstras the education imparted, though mostly religious, aimed at the moral training of the taught. The ancient sages saw how necessary it is that boys should know what moral precepts are and laid down that they should practise them in their daily life. A Brahmāchārya by which name a student was known in those days was asked to speak the truth. He should be reverant towards his preceptor, elders and parents. On him was enjoined the practice of abstinence, purity in life, cleanliness control of passions and chastity. He should be God-fearing and should attend to his studies at the prescribed hours. Above all he should be humble. "Desiring immortality, let him (student) court humiliation all through his days. He who habituates himself to bear humiliation, happily sleeps, happily wakes (from sleep) and travels in the path of duty." This was what Manu laid down as the guiding principle of conduct not only in the student-life but throughout. The moral side on which the ancients laid so much stress in their system of education might well be adopted by the moderns in the Universities of these days.